CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellaneous Selections.

From the Unit. Miscel.

PROSPECTS OF UNITARIANISM.

[The encouragements to the cause of Unitarianism derived from "the spirit of the age.]

Unitarians calculate much on this, [the spirit of the age.] Mere authority bears nothing like the sway which it once did. The sentimental worshippers of antiquity are growing fewer in number, and are learning to value religion for its essence, rather than for its rust. Or, should this poetical class of believers continue to flourish, Unitarianism, even though it could not claim, as we hold that it can, the character of the only true antiquarian form of Christianity, is yet every day increasing its recommendations on this score, and two or three hundred years hence, it will exhibit as beautiful and imposing an antiquity, as any sect now does, with the exception of the Roman Catholic alone. That active curiosity, which is pushing its researches into every other department of inquiry, cannot stop short at the Bible. Trinitarianism (and its advocates too well know the secret,) is this moment the religion of the majority, only from *acquiescence*. They very well know, that he who but questions it, is lost to them. An aged Trinitarian minister of Massachusetts, nearly twenty years since, predicted to a brother clergyman, the certain ultimate defection from orthodoxy of a reverend ornament of the Boston pulpit, only alleging as his reason, that the latter had *expressed his doubts*. But how many doubts will be expressed the next hundred years?

We are aware, however, that we must not too sanguinely calculate upon the spirit of the age. Circumstances often arise to give it an unexpected character and direction. It is not impossible, that a cold blast of infidelity, more freezing than a northern wind, may sweep over the world, and wither, for a long time, Unitarianism, along with the less perfect modifications of Christianity. Or a sirocco of wild enthusiasm, as universal as the mania of the crusades, may drive the reason and understanding of mankind out of the region of deliberate faith, into a spiritual frenzy, undiscriminating and passionate. But on the other hand, the same possibility exists, tinged too, we trust, with some little probability, that a very wide and sudden movement may ere long take place in favor of Unitarianism.

But we need not indulge either the gloomy or the romantic apprehensions involved in the foregoing extreme suppositions. For we already behold our opponents, every where, the involuntary pioneers of our majestic and ultimately triumphant principles. Let them establish their education societies; train their young men to the knowledge and practice of Biblical criticism; plant them all over the country, all over the world, in flourishing churches; as sure as the soul is free, and truth attainable, and the march of opinion unfettered, these young men, or their successors, must work their way, as fifty other settled clergymen have done in Massachusetts the last ten years, amidst the calm seclusion of their studies, into the precincts of a brighter and more solid faith, than that which is now taught them as the relics of the unfinished Reformation. The Eclectic Reviewers long since pathetically mourned the alarming process by which non-conforming churches in England degenerated into schools of heresy. They ascribed it to the custom of settling the sons of clergymen in the places of their fathers! Time and learning, as they complained, quite blunted in the descendants the original vehemence with which their orthodox progenitors maintained the doctrines of Calvinism. It will be so here and every where. Time, learning, study, reflection, and the Bible, are our unpaid Unitarian missionaries. Though we should employ missionaries elsewhere, never may we be induced to encroach on *this* field, nor steal into parishes for the purpose of breaking them up, and introducing a tone of bitter feeling, which is as much to be deprecated as speculative errors. Divisions and bitterness will sufficiently multiply of themselves. it is not to be expected, that no resistance will be made to the increase of light and truth, which we so confidently anticipate. We compassionate the future victims of persecution, whom the irresistible growth of Unitarianism will raise up among those who embrace it. But we know they will be firm, and enjoy that peace of mind, which the world cannot, but which truth, conscience, and Heaven *can* give. And, happily, numerous will be the congregations, where a gentle and *silent* transition, like that from night to day, will be made from error to truth. The people, as the Panoplist allowed unawares, will know nothing of the old doctrines, if the old doctrines are not perpetually dragged into notice. With the exception of comparatively a few rapid, violent, and resisted changes, the probable process of universal Unitarianization will be this. In every denomination under the sun, the great leading truths, doctrines, and spirit, of unadulterated Christianity will alone be dwelt upon, and all that is unimportant, all that is merely sectarian, all that is solemnly metaphysical, all that even the refined and able spirits of Milton's Pandemonium in vain attempted to penetrate, will be quietly dropped out of view, and be as little heard of as the once agitated question now is, whether Lois, the mother of Mary, was the grand-mother of the Deity, or only the mother of his mother.

In this desirable and gradual transmutation, the very name of Unitarian will, in all probability, disappear, along with those of many existing sects, which are at this moment far more busily engaged in digging lines of circumvallation about their own separate enclosures, than in promoting the general interests of Christianity. When the idea, or the phantasm, of Trinitarianism goes out of the world, the name will go with it, and of course the correlative term Unitarian will be abolished too. Yet no genuine Christian of that denomination can lament this circumstance, since we ought to rise infinitely higher than the poor and paltry spirit of sectarian triumph, and expend our sole endeavors in behalf of those *things* and *principles*, which revelation has delivered to us, and consecrated to the honor of God, and the everlasting good of man.

To be continued.

THE SYRIAN CHRISTIANS.

[In our last number but one, we introduced some account of the Syrian Christians, from Buchanan's researches in Asia. We now give a further account of this interesting community, from a letter of Dr Buchanan, written soon after his arrival amongst them.]

From the palace of Travancore I proceeded to Mavely-car, and thence to the hills at the bottom of the high Ghauts, which divide the Carnatic from Malay-ala. The face of the country in general, in the vicinity of the mountains, exhibits a varied scene of hill and dale, and winding streams. These streams fall from the mountains, and preserve the valleys in perpetual verdure. The woods produce pepper, cardamoms, and cassia, or common cinnamon; also frankincense and other aromatic gums. What adds much to the grandeur of the scenery in this country is, that the adjacent mountains of Travancore are not barren, but are covered with forests of teak wood; the Indian oak producing, it is said, the largest timber in the world.

The first view of the Christian churches in this sequestered region of Hindostan, connected with the idea of their tranquil duration for so many ages, cannot fail to excite pleasing emotions in the mind of the beholder. The form of the oldest buildings is not unlike that of some of the old parish churches in England; the style of building in both being of Saracenic origin.—They have sloping roofs, pointed arch-windows, and buttresses supporting the walls. The beams of the roof being exposed to view are ornamented; and the ceiling of the choir of the altar is circular and fretted. In the cathedral churches the shrines of the deceased bishops are placed on each side of the altar. Most of the churches are built of a reddish stone squared and polished at the quarry; and are of durable construction, the front wall of the largest edifices being six feet thick. The bells of the churches are cast in the founderies of the country: some of them are of large dimensions and have inscriptions in Syriac and Malay-alim. In approaching a town in the evening, I once heard the sound of the bells among the hills; a circumstance which made me forget for a moment that I was in Hindostan, and reminded me of *another* country.

The first Syrian church which I saw was at Mavely-car: but the Syrians here are in the vicinity of the Romish Christians; and are not so simple in their manners as those nearer the mountains. They had been often visited by Romish emissaries in former times; and they at first suspected that I belonged to that communion. They had heard of the English, but strangely supposed that they belonged to the church of the Pope in the West. They had been so little accustomed to see a friend, that they could not believe that I was come with any friendly purpose. Added to this, I had some discussions with a most intelligent priest in regard to the original language of the Four Gospels, which he maintained to be Syriac; and they suspected from the complexion of my argument, that I wished to weaken their evidences for their antiquity. Soon however the gloom and suspicion subsided; they gave me the right hand of fellowship, in the primitive manner; and one of their number was deputed to accompany me to the churches in the interior.

When we were approaching the church of Chinganoor, we met one of the *Cassanars*, or Syrian clergy. He was dressed in a white loose vestment with a cap of red silk hanging down behind. Being informed who he was, I said to him in the Syriac language, "Peace be unto you." He was surprised at the salutation; but immediately answered, "The God of peace be with you." He accosted the Rajah's servants in the language of the country to know who I was; and immediately returned to the village to announce our approach. When we arrived, I was received at the door of the church by three *Kasheeshas*, that is, presbyters, or priests, who were habited in like manner, in white vestments. Their names were Jesu, Zecharias, and Urias, which they wrote down in my journal, each of them adding to his name the title of *Kasheesha*. There were also present two *Shumshanas*, or deacons. The elder priest was a very intelligent man, of reverend appearance, having a long white beard, and of an affable and engaging deportment. The three principal Christians, or lay elders belonging to the church, were named Abraham, Thoma, and Alexandros. After some conversation with my attendants they received me with confidence and affection; and the people of the neighbouring villages came round, women as well as men. The sight of the women assured me that I was once more (after a long absence from England) in a Christian country. For the Hindoo women, and the Mahomedan women, and in short, all women who are not Christians, are accounted by the men an inferior race; and, in general are confined to the house for life, like irrational creatures. In every countenance now before me I thought I could discover the intelligence of Christianity. But at the same time, I perceived, all around, symptoms of poverty and political depression.

In the churches and in the people, there was the air of fallen greatness. I said to the senior priest, 'You appear to me like a people who have known better days.' 'It is even so,' said he, 'We are in a degenerate state compared with our forefathers.' He noticed that there were two causes of their present decay. "About 300 years ago an enemy came from the West, bearing the name of Christ, but armed with the Inquisition: and compelled us to seek the protection of the native princes. And the native princes have kept us in a state of depression ever since. They indeed recognise our ancient personal privileges, for we rank in general next to the Nairs, the nobility of our country; but they have encroached by degrees on our property, till we have been reduced to the humble state in which you find us. The glory of our church has passed away; but we hope your nation will revive it again.' I observed that 'the glory of a church could never die, if it preserved the bible.' 'We have preserved the bible,' said he; 'the Hindoo princes never touched our liberty of conscience. We were formerly on a footing with them in political power; and they respect our religion.—We have also converts from time to time; but in this christian duty we are not so active as we once were; besides, it is not so creditable now to become a Christian in our low estate.'—He then pointed out to me a Nambory Brahmin, (that is, a Brahmin of the highest cast) who had lately become a Christian, and assumed the white vestment of a Syrian priest. 'The learning too of the bible,' he added, 'is in a low state among us. Our copies are few in number; and that number is diminishing instead of increasing; and the writing out a whole copy of the Sacred Scriptures is a great labor, where there is no profit and little piety.' I then produced a printed copy of the Syriac New Testament. There was not one of them who had ever seen a printed copy before. They admired it much; and every priest as it came into his hands, began to read a portion, which he did fluently, while the women came round to hear. I asked the old priest whether I should send them some copies from Europe, 'They would be worth their weight in silver,' said he. He asked me whether the Old Testament was printed in Syriac, as well as the New. I told him it was, but I had not a copy. They professed an earnest desire to obtain some copies of the *whole* Syriac bible; and asked whether it would be practicable to obtain one copy for every church. 'I must confess to you,' said Zecharias, that we have very few copies of the *prophetical* scriptures in the church. Our church languishes for want of the Scriptures. 'But,' he added, 'the language that is most in use among the people is Malayalim, (or Malabar) the vernacular language of the country. The Syriac is now only the learned language, and the language of the church; but we generally expound the Scriptures to the people in the vernacular tongue.'

I then entered on the subject of the translation of the scriptures. 'He said a version could be made with critical accuracy; for there were many of the Syrian clergy, who were perfect masters of both languages, having spoken them from their infancy. But,' said he, 'our bishop will rejoice to see you, and to discourse with you on this and other subjects.' I told them that if a translation should be prepared, I should be able to get it printed, and to distribute copies among their fifty-five churches at a small price. 'That would give joy,' said old Abraham.—There was here a murmur of satisfaction among the people. If I understand you right, said I, the greatest blessing the English church can bestow upon you, is the bible. 'It is so,' said he. 'And what is the next greatest,' said I. 'Some freedom and personal consequence as a people.' By which he meant political liberty. 'We are here in bondage, like Israel in Egypt.'—I observed that the English nation would doubtless recognize a nation of fellow-Christians;—and would be happy to interest itself in their behalf, as far as our political relations with the prince of the country would permit. They wished to know what were the principles of the English government, civil and religious. I answered that our government might be said to be founded generally on the principles of the bible. 'Ah,' said old Zecharias, 'that must be a glorious government which is founded on the principles of the bible.' The priests then desired I would give them some account of the history of the English nation, and of our secession from their enemy the church of Rome. And in return, I requested they would give me some account of their history.'

To be continued.

INQUIRY INTO THE CAUSES OF ANIMAL LIFE.

The different religions of the world, by the activity which they excite in the mind, have a very sensible influence upon human life.—Atheism is the worst of sedatives to the understanding and passions. It is the abstraction of thought from the most sublime, and of love from the most perfect of all possible objects.—Man is as naturally a religious, as he is a social and domestic animal; and the same violence is done to his mental faculties, by robbing him of a belief in God, that is done by dooming him to live in a cell, deprived of the objects and pleasures of social and domestic life. The necessary and immutable connexion between the texture of the human mind, and the worship of an object of some kind, has lately been demonstrated by the Atheists of Europe, who, after rejecting the true God, have instituted the worship of nature, of fortune, and of human reason; and, in some instances, with ceremonies of the most expensive and splendid kind. Religions are friendly to animal life, in proportion as they elevate the understanding, and act upon the passions of hope and love. It will readily occur to you, that Christianity, when believed and obeyed, according to its original consistency with itself, and with the divine attributes, is more calculated to produce those effects, than any other religion in the world. Such is the salutary operation of its doctrines and precepts upon the health and life, that if its divine authority rested upon no other argument, this alone would be sufficient to recommend it to our belief. How long mankind may continue to prefer substituted pursuits and pleasures to this invigorating stimulus, is uncertain; but the time we are assured will come, when the understanding shall be elevated from its present inferior objects, and the excited passions be reduced to their original order. This change in the mind of man, I believe will be effected only by the influence of the christian religion, after all the efforts of human reason to effect it, by means of civilization, philosophy, liberty, and government, have been exhausted to no purpose.

Dr Rush.

CHILDHOOD.

There is in childhood a holy ignorance—a beautiful credulity—a sort of sanctity, that one cannot contemplate without something of the reverential feelings with which one should approach beings of celestial nature. The impress of the divine nature is, as it were, fresh on the infant spirit—fresh and unsullied by contact with this withering world. One trembles, lest an impure breath should dim the clearness of its bright mirror. And how perpetually must those who are in the habit of contemplating childhood—of studying the characters of little children, feel and repeat to their own hearts—"Of such is the kingdom of heaven!"—Aye, which of us, of the wisest among us, may not stoop to receive instruction and rebuke from the character of a little child? Which of us, by comparison with its sublime simplicity, has not reason to blush for the littleness, the insincerity, the worldliness, the degeneracy, of his own.

BRIEF HINTS TO PARENTS.

Authority and obedience.—It is essential for children to know how to obey, and to bear a denial. But if we are not exact and regular in requiring obedience, we shall never obtain it. This requires steadiness and self-command; and without these, there is very little hope, that the education of a child will be conducted upon right principles. Authority to effect the desired purpose, must be unshaken, administered with affection, and free from fretfulness or ill temper; and though regular and consistent, never unnecessarily called into action, but always with effect. Authority thus guarded will seldom fail to procure a ready obedience, free from the thraldom of that slavish fear begot by sternness and severity.

A vigilant superintendence of children is necessary, but not a frequent interference, if it can be avoided. To preserve them from evil, not from childishness, should be our object.

Children are children, and it is our duty to sympathize with them, as such; to impose upon them no unnecessary restraints; to grant every harmless gratification, and, as far as possible, to promote their enjoyment. This is by no means incompatible with salutary discipline; which, if it ever obtain right obedience, must be begun and maintained by sympathy and kindness.

What is vulgarly called scolding, has no part in establishing authority; but tends greatly to weaken it. A multiplicity of words by way of rebukes and threats, accomplishes very little in obtaining influence and obedience.

DRUNKENNESS.

If you are determined to expel all comfort from your house, be a Drunkard; and you will soon do it effectually.

If you would be always under strong suspicion, be a Drunkard; for, little as you think it, all agree that those who steal from themselves and their families will rob others.

If you would be reduced to the necessity of shunning your creditors, be a Drunkard; and you will soon have reason to prefer the by-paths to the public streets.

If you would be a dead weight on the community, and "cumber the ground," be a Drunkard; for that will render you useless, helpless, burthensome, and expensive.

If you would be a nuisance, be a Drunkard; for the approach to a drunkard is like that to a dunghill.

If you would be hated by your family and friends, be a Drunkard; and you will soon be more than disagreeable.

If you do not wish to have your faults reformed, continue to be a Drunkard; and you will not care for good advice.

If you would smash windows, break the peace, get your bones broken, tumble under carts and horses, and be locked up in watch-houses, be a Drunkard; and it will be strange if you do not succeed.

If you wish all your prospects in life to be clouded, be a Drunkard; and they will soon be dark enough.

If you would destroy your body, be a Drunkard; as drunkenness is the mother of disease.

If you mean to ruin your soul, be a Drunkard; that you may be excluded from heaven.

Finally, if you are determined to be utterly destroyed in estate, body and soul, be a Drunkard; and you will soon know that it is impossible to adopt a more effectual means to accomplish your end.

All those systems of faith which offer men eternal felicity upon easier terms than their own endeavours,—that shift, as it were, the load of responsibility from them upon characters of mysterious dignity, who are to be repaid by the cheap services of unbounded homage and adoration,—that inculcate fears which no conscious rectitude can calm, and nourish hopes that no self-examination can warrant,—will scarcely fail of rendering themselves acceptable to the multitude, so long as they are supported by satisfactory authority. And how is this authority, once received, to be shaken? If it depend on historical evidence, can a whole people be expected to enter into an examination of events believed at the time of their passing, and delivered down unquestioned through many generations of their ancestors? Is not this continuity of belief the best evidence they possess for the truth of all their national records? If it refers to interpretation, will not the same arguments which have determined the general sense of writing in times past, continue to operate in any future attempts to interpret it? I suppose, in this case, the same fair intentions and the same collateral aids to exist in both periods.

FIRST CHURCH IN NEW-ENGLAND.

(Continued from our last.)

During the time of Mr Smith's ministry, they employed Mr Edward Winslow, who was sent an agent to England, to procure them a teaching elder to be joined with Mr Smith: who accordingly agreed with Mr Glover, an able dispenser of the word to come over to them; but he ended his life in London before he came on board.—Afterwards Mr Winslow providentially meeting with that worthy man Mr John Norton, then intended for New-England, he treated with him about supplying Plymouth; and coming over in the same ship with Mr Winslow, he landed here, and preached to them for one winter, but declined settling, though earnestly pressed to it. In the spring he went into the Massachusetts colony, and soon after settled at Ipswich: from whence upon Mr Cotton's death he was transported to Boston.

Thus was this poor church disappointed from time to time in their attempts to settle the gospel and ordinances among them to their full satisfaction.—"But it pleased the Lord at last (as the record expresses it) to send them Mr John Reyner, an able and godly man, of a meek and humble spirit, sound in the truth, and every way unreproveable in his life and conversation; who after some time of trial they chose for their teacher, the fruit of whose labors they enjoyed many years with much comfort in peace and agreement.

The deacons that officiated in his day were Mr John Doane, Mr William Paddy, Mr John Cooke, and afterwards Mr John Dunham; and before his time was Mr Samuel Fuller, an eminent surgeon, and a man of great piety, who together with Governor Carver, were chosen to that holy office while the church resided in Holland. After their arrival here, the deacons they first elected were Messrs Richard Masterson and Thomas Blossom, two experienced saints, the former especially a man of first rate abilities, a second Stephen to defend the truth against gainsayers, and one who had expended most of his estate for the public good:—These blessed servants of Christ lived not long after they were chosen, but changed this life for a better within a little time one of another, before the year 1630.

In the year 1632 a number of the brethren inhabiting on the other side of the bay at a place since called Duxborough, growing weary of attending the worship of God at such a distance, asked and were granted a dismission; and soon after being embodied into a church, they procured the Rev. Mr Ralph Partridge, a gracious man of great abilities, to be their pastor.

The second church that sprung from that of Plymouth was that of Green's Harbour—first called Wrexham by the General Court, afterwards Marshfield—who were incorporated soon after Duxborough, and had Mr Edward Buckley, an able and faithful preacher, for their pastor. A considerable number also of Scituate church derived from hence, and settled Mr J. Lathrop as their minister; who, sometime after, with a great part of the church, removed to Barnstable. *To be continued.*

Christian Register.

BOSTON, FRIDAY EVENING, AUGUST 22, 1823.

In our last, we made some comments on *extracts* from a Southern Traveller's Journal. It was our intention to have extended our remarks, but circumstances prevented. We now resume the subject for the purpose of noticing one or two other statements of the southern traveller, which seem to us adapted to mislead the uninstructed reader, in relation to the true cause of the divisions that are spoken of, as well as to the character of what are called *liberal Christians*, and the doctrines they defend.

The writer says, "the division is felt in families"—"The wife is humbly and fervently devoted to the self-denying doctrine of salvation through a crucified Saviour! whilst the husband wishes to have an easier and smoother road to heaven."

This allusion of the writer to the cause of family divisions on religious subjects, is in a high degree deceptive. It is intimated that in all instances where the wife is a devoted Calvinist (to speak in plain terms) and the husband does not agree with her in his religious views, that this difference all results from a spirit of irreligion in the husband. Now we have no doubt but there may be some instances where these religious differences in families proceed as much from an indifference, on the part of the husband, to all religion, as they do from any conviction of the error of the wife's creed. But that all the cases, or a majority of the cases where the views of husbands and wives do not harmonize on religious subjects, are to be attributed to an opposition to her *religion*, or to a disposition to find a "smoother way to heaven," is a bold, and an entirely unwarrantable assumption. It has no foundation in truth. That there are some unhappy instances of family differences on religious subjects is too true; and it is to be feared that these wounds have too often been aggravated by the improper interferences of those whose business it should have been to heal them. There have been instances in which the peace of the domestic circle has been marred, if not for ever destroyed, by the ungenerous suggestion which the wife has received—(perhaps from her minister) that the husband's opposition to her religious views is the opposition of an unsanctified heart to the truth.

Now even were this the case, is the evil best remedied by filling the minds of the parties with suspicion, and sowing the seeds of discord between them?

But, as we have before said, it is not true, that the difference spoken of arises from an opposition to *religion* itself. The instances are very rare, in which it does not result from an honest and conscientious conviction of the falsehood and injurious consequences of the principles opposed. We doubt not the sincerity and piety of those females who espouse the Calvinistic faith; at the same time we think it no disparagement to them, or to the sex, to say in general terms, in view of the difference of advantages enjoyed by the different parties, that the judgment of their husbands, as it regards the doctrines of scripture, is much more to be relied upon than theirs. We are told of the "self-denying doctrine of salvation through a crucified Saviour;" by which we apprehend is meant the doctrine of justification by faith alone. From this doctrine we are told that the husband, who is represented as an Unitarian, dissents; and for a reason which no person who had properly weighed the true character of the two doctrines, would think of assigning, viz. that the former was too "self-denying," and that the latter furnished a "smoother way to heaven." What can be an easier or less self-denying doctrine, than that which teaches that the righteousness of another will be accepted as a substitute for our own, and that we may safely rely on justification by faith alone? How convenient, and, to the vicious, how grateful a substitute for plain, practical religion. Whatever else it may be called, it is certainly very far from admitting the appellation of a self-denying religion. On the other hand, that which is here called a "smoother way to heaven," is, in reality, the only self-denying system of religion. It is that doctrine which insists on a life of holiness as an indispensable condition of a future life of happiness, which may be most properly called self-denying, and though an attachment to the opposite doctrine should be by no means considered as an evidence of a corrupt and depraved heart, yet it is this doctrine of the necessity of practical holiness, which excites the strongest and most active enmity of the vicious. These sentiments are most powerfully enforced in the following extract from a late publication called SMOOTH PREACHING:

"Those views of religion are most acceptable to the corrupt and depraved heart of man, which present some substitute for personal holiness as the means of salvation. Vicious persons will, of course, like those preachers best, who insist the most on imputed righteousness, and justification by faith without virtue, and who place the greatest dependence on ritual observances; and, indeed, we may say of men in general, that they prefer any thing to plain, practical religion. They are willing to pray, and fast, and confess, if this will answer instead. They are willing to be judged "in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." They are willing to believe *what* you please, and *as much* as you please, if mere believing will do. They are also willing to submit their feelings and passions to be acted on and wrought up to any pitch; even to pass through the fiery furnace of a great religious excitement, if this be thought necessary to purify their souls. In short, they are willing to submit to any thing, that shall come to them as a *substitute* for plain practical religion—to any thing that shall relieve them from the difficult and endless task of establishing and preserving an upright character. They are willing to hear any thing but their moral duties, any thing, but plain *moral preaching*. Moral preaching is their abomination. They want something more spiritual and evangelical they *say;* by which they *mean*, something that shall excite the passions without disturbing the conscience; something that shall stir the feelings strongly, without imparting a single principle of action, or bearing in a single point on the duties of life.

"This is the sort of preaching which the world hungers and thirsts after. Who then can wonder at the popularity of those preachers, who dwell most on imputed righteousness, and on justification by faith without the moral virtues, and who lay the greatest stress on the benefit of ordinances, and on violent religious excitements? Do they not choose for their principal topics those very doctrines which are more agreeable and indulgent to the corrupt and depraved heart of man?"

Theological Education.

Our readers will notice among the advertisements, that the annual discourse before the Society for the Promotion of Theological Education in Harvard University will be delivered by the Rev. DR ABBOT, of Beverly, on the Sabbath evening next ensuing, in the church in Federal street—the services to commence at half past seven o'clock.

We were pleased with the evidence which was given by the full attendance at the two last anniversaries, that this society is an object of increasing attention and interest.

The importance of the gospel ministry—the indigence of most of those who devote themselves to the profession—and the increasing calls for new labourers in the spiritual vineyard, all conspire to urge us to give our attention to the subject, and to contribute, according to our means, to the furtherance of the benevolent purposes of the society.

Though our citizens are distinguished for their highly commendable liberality in favour of most of the benevolent institutions of the day, yet it seems to us that this institution can hardly be said to have received its due proportion of patronage. This is to be attributed probably to the circumstance of its recent origin, and the limited extent to which it is known. We trust that nothing is wanting, but a better acquaintance with its objects, to insure that support which it so much needs and merits.

*** On the second page of the Register of August 8th, we inserted an interesting and valuable article, entitled "Religious Inquiry." We gave credit for the article to the Haverhill Gazette, though this credit properly belonged to the "Liberal Christian," a valuable paper published semi-monthly at Brooklyn, Conn., and edited by the Rev. S. J. May. The error of the Gazette, in inserting it without credit, led us to suppose that it was original in that paper.

RELIGIOUS INTELLIGENCE.

Foreign Missions.

The prudential committee of the American Board of Commissioners for Foreign Missions, in a representation of the wants of the institution, which they have lately laid before the public, have stated that since September last it had been found necessary to pay from the treasury about $10,000 more than had been received during that time. The amount received during the last three months is $5,800 less than was received during a similar period ending June 17, 1822. An urgent call is made for increased efforts in behalf of the funds of the society. As a justification of this call it is mentioned that the Sandwich Island Mission, and also the Palestine Mission, have each of them been lately enlarged, and that a mission "*must*" be undertaken to South America. It seems that the mission that is contemplated to South America is to be at first chiefly a mission of inquiry.—The present is considered a favourable opportunity for ascertaining what may be done for the moral benefit of that country.

The sum of $5000 has been raised by private subscription in Hanover, N. H. and the neighbouring towns for the support of indigent students.

The Rev. Eleazer Williams has lately established himself at Green Bay, on the west side of lake Michigan, for the purpose of imparting the blessings of the knowledge of christianity and the arts of civilized life to the Indians of that region; particularly the Memmonies and the Winnebagoes. These tribes appear to be pleased with the object, and have agreed to give up their children to the care of teachers.

Mr Williams is a great grandson of the Rev. Mr Williams of Deerfield, who with his family was carried captive from that place by the Indians, in 1704. His grandmother, who was seven years old at the time of the capture, never returned to her father. She married an Indian Sachem, by whom she had a number of children. One of these was the father of the person who has settled at Green Bay. His mother was of French extract.

For the Christian Register.

MR REED,—The following course of instruction was adopted by a lady who undertook the superintendence of a school of misses; and is conveyed in the form of a letter to a friend.—As all rational and judicious ideas on the subject of education are perused with interest, and are entitled to regard, I doubt not many of your readers will be gratified to peruse the project of this instructer, and it may induce some to imitate her example in forming the youthful mind to virtue and piety, while pains are taken to instill useful knowledge.

Yours respectfully, S. A.

I wish to receive the children committed to my care, at an early age, and to have them continue with me as long as my instruction may be useful. My first object will be to lead them to exertion by a religious motive, and as far as in my power, to associate the idea of God and our obligations to him with all their business and pleasures. I shall endeavour to lead them to habits of industry and mental discipline, to a love of rational and useful employments, and in pursuance of this design shall be particularly attentive to plain sewing and to those pursuits that strengthen the mind, and habituate it to patient study.

The following is the course of study proposed. The school is to be divided into five classes, where the children may see the regular gradations in knowledge, and thus have a definite object in view. The lowest will consist of children learning the alphabet, who as soon as they have got through the first elementary book are to be advanced to the second class, when they will learn the New-York Primer, and Preceptor, and then go forward to the third class, when they will take the New-York spelling-book and begin to write. They will go over the first part of this book while they are making some progress in writing; when they can make single letters well enough to write joining hand they will begin Arithmetic. When thoroughly grounded in the four simple rules of Arithmetic, they will be advanced to the fourth class and begin geography; if they have got through the spelling book they will have only to learn an occasional lesson in the dictionary and will be principally devoted to writing, arithmetic, and geography. When they have thoroughly learned the Rule of Three, they shall be advanced to the fifth class, and begin to study grammar, which will be the principal study of this class, going on with arithmetic and geography more gradually.—When a child has advanced thus far, I shall give my assistance in the studies of astronomy, history, botany, chemistry, &c., and shall aid them in writing abstracts of what they read. After the regular studies of the day, a portion of time in the afternoon will generally be devoted to reading and conversation with the children, when they will be allowed perfect freedom in asking questions either relating to their studies or any other subject. At this time I shall endeavour incidentally to give them any information, I conceive will be useful to them which could not be acquired in the course of their regular studies, and, above all, I shall endeavour in the same incidental manner to introduce the subject of religion, of our social, and domestic duties, and all the interests and concerns calculated to impress the minds of children, with a sense of moral obligation, and to stimulate them to exertion and perseverance.

LITERARY AND SCIENTIFIC INTELLIGENCE.

Dr Scholz of Boan, well known both in England and France, by his oriental studies, has published his *Journey in the environs of Alexandria, the Lybian Desert, Egypt, Palestine and Syria*, in the years 1820 and 1821. Neither Buckingham, nor Chateaubriand, has given us so faithful an account of the various Christian sects; together with the physical and political state of the Holy Land, as this traveller, who is so profoundly versed in the manners and language of the East. He commenced his journey in Egypt, in company with the Prussian General, Baron Minutoli; who, however, parted from him in the very outset of his expedition. A great deal has been said in the public papers of the discoveries made by the Baron in Egypt, and the unhappy loss of the greater part of his highly valuable collections by the wreck of the ship, on board which he sent them to Hamburg. Fortunately, however, his journal, and part of his drawings and collection were sent from Triest by land to Berlin. From them will be published in the course of the year 1823, *A Journey to the temple of Jupiter Ammon, in the Lybian Desert and to upper Egypt*, in 1820 and 1821, with the opening of the great pyramid of Saccara, from the journals of Baron Minutoli, with an appendix, by Dr Toelken, Professor in the University of Berlin, with a map of the desert, and thirty lithographical plates, (many of them colored) in imperial folio. Two other German literati who were with the Baron have proceeded to Nubia; and though their researches are chiefly directed to natural history, they cannot fail to add important particulars to our information respecting that country. In the west, also, German travellers have distinguished themselves, and we had almost said seem to have fixed on Brazil as their own.

Thomas Moore, the poet, has resumed his long suspended task—*The Life of Sheridan*—and the work is expected to appear early in the ensuing winter.

Mr Thomas Taylor, the platonist, is engaged in preparing for the press a mathematical work entitled *Elements of a new Arithmetical Notation*, in some respects analogous to that of decimals, by which expressions producing a great variety of infinite series may be obtained, which can by no other means be found: the series discovered by the moderns, for the quadrature of the circle and hyperbola are shewn to be aggregately incommensurable quantities; and a criterion is given, by which the commensurability or incommensurability of infinite series may be infallibly and universally ascertained.

A letter from Rome published in the London Literary Gazette, says, "a Mr Middleton, from Charleston, America, himself an excellent landscape painter, has purchased in Italy, within a few years, a collection of pictures, which would do honour to the palace of a prince even in the old world.

The third volume of the *Biography of the Signers of the Declaration of Independence*, by Mr Waln, of Philadelphia, has just made its appearance. It contains the lives of Edward Rutlege, Lyman Hall, Oliver Wolcott, Richard Stockton, Button Gwinnett, Josiah Bartlett, Philip Livingston, and Roger Sherman.

The establishment of the *Portsmouth Journal* has been transferred to Mr Harrison Gray.—Mr Haven continues to be the editor.

Peale's Court of Death.—We are happy in being able to announce to the patrons of the arts, that an opportunity is to be offered them of again viewing the splendid painting by Peale, the *Court of Death*, prior to its being sent to Europe. It has recently been exhibited in New-York, and will, we learn, in the course of a day or two, be in exhibition in this city, at Doggett's Repository. *Patriot.*

Yellow Cotton.—This important product, a new species of cotton, called *nankeen*, of a *bright yellow* colour, and fine texture, is raised in Alabama. The seed was furnished by Mr Crawford, Secretary of the Treasury, and produced from Sicily.

The eighth public grammar and writing schools, the school for mutual instruction, and the Latin and English classical schools were visited on Wednesday according to the arrangements previously made. After the examination of the schools, the Mayor and Aldermen, the members of the common Council, the School Committee, the school-masters and prize scholars, the Firewards, the members of the Board of Health, the Boston Senators and Representatives, the Committee for primary schools, the the Wardens, the Ward Inspectors, the Clergy and other invited guests, sat down to dinner in Fanueil Hall.

After the company had assembled in the Hall, it was announced by the Mayor that a distinguished gentleman had given a hundred dollars a year, to be appropriated in two Gold Medals of the value of fifty dollars each, to be given to the best scholar, for proficiency, respect to his instructers and urbanity of his associates, in the Latin and classical schools, one at each school, to be determined by the School Committee, in conjunction with the instructers, and that the donor had selected this time for declaring the result and presenting the medals. He then called Thomas Davis, (son of Mr Isaac P. Davis) of the Latin school, and John J. Dixwell, (son of Dr Dixwell) of the classical school, who come upon the stage, where he stood, and after a short address, presented them with the medals. *D. Adv.*

GENERAL INTELLIGENCE.

Attack on the Missouri Expedition.—Letters from Gen. Ashley, dated on the Missouri, the 4th June, give the particulars of this fatal attack of the Ricaree Indians [*residing on the S. bank of the Missouri, above the Chiana river.*] On the arrival of the expedition opposite the towns of the above tribe, on the 30th May, the General held conferences with some of the chiefs, and made arrangements for an amicable barter for horses, and for landing 40 or 50 men, to proceed by land to the Yellow Stone River. Things went on very well until the 2d June; when at sunrise the Indians attacked the 40 or 50 men who were encamped on the beach, in the charge of the horses. In a few minutes one half of those men were killed or wounded, and most of the horses killed; when the remaining men swam to the boats, and some sprang into the river on being shot, and immediately sunk. In the end, the expedition had to fall down the river to wait for succor. The number of the killed was 13, and of the wounded 10. Two of the wounded only were considered dangerous. Six or eight of the Indians are believed to have been killed. The *Ricarees* muster about 600 warriors; are mostly armed with London fuzils, and are extremely expert shooters. *Centinel.*

The House of Industry, at South Boston, has been mistook, by some sensitive people, for a House of Correction. This is a mistake—the institution has been established, through the beneficence and humanity of the town authorities, as an asylum for the industrious and respectable poor. A House of Correction may be added to the pile of buildings, for the punishment of the vicious and refractory; but this will not interfere with the quiet and tranquility of the sober and honest tenants of the first mentioned house.

Police Court.—Samuel Livermore, was fined five dollars and costs, last week, before the Police Court, for selling meat and provisions in Broad-street. And several persons have also been fined, during the week, before the same Court, for keeping open shops and selling liquor on Sunday.

College of New-Jersey.—At a meeting of the Trustees of the college of New-Jersey, at Princeton, on the 6th instant, the Rev. James Carnahan, D. D. lately of Georgetown, in the District of Columbia, was inaugurated as President of the college. The ceremonies of the Inauguration were performed in the church, in the presence of the trustees, the members of the college, and of the Theological Seminary, and a respectable number of the citizens of that Borough and its vicinity.

Vermont University.—The annual commencement at the University of Vermont, was celebrated on Wednesday week. The degree of Bachelor of Arts was confered on seven young gentlemen, and that of Master of Arts on three. The honorary degree of Doctor of Laws, was conferred on Hon. C. P. Van Ness, Chief Justice of the Supreme Court of Vermont.

The annual examination at Capt. Partridge's Academy, Norwich, Vt. commenced on Monday the 11th inst. Many strangers of distinction attended this exhibition.

A Meteoric Stone lately fell from the clouds, in Nobleborough, Me. and was taken from the earth by the person who saw it fall. It was of an ash grey colour, and covered with oxide of iron, weighing about 4 pounds. Its fall was preceeded by a noise in the air resembling the firing of many guns in quick succession.

An article has been inserted in many of the late papers, giving an account of the falling of a mass of ice of extraordinary dimensions, in the town of Munson, Mass. during a late hail storm. It is said to have fallen in the presence of a number of respectable persons, and that its appearance was that of a compact body of hail stones, as firmly united as ice generally is. The following is the account given of the dimensions of the mass. Extremes 4 feet long, 3 feet wide, 2 feet thick. After removing the rough parts of the body, there remained a solid block, 2 feet 3 inches long, 1 foot 6 inches wide, and 1 foot 3 inches thick.

If there be any foundation for this report, we should like to see the testimonies respecting it put in a shape that would be generally satisfactory.

Important Judicial Decision.—It is known to our readers that last year, the Legislature of South Carolina passed a law, subjecting all free coloured persons arriving in any vessel at any part of that state, to be seized and imprisoned, and so kept imprisoned until the vessel bringing the said coloured person should again depart, when the captain was bound to carry away said coloured person, and *pay besides his detention to prison*

This law, than which it is impossible to conceive one more wholly subversive of right, was, as we find by a marginal notice written on the Charlestown City Gazette of the 8th inst. on that day pronounced by Judge Johnson, of the Supreme Court of the United States, "to be unconstitutional and void, and every arrest made under it, subjecting the persons making it to an action of trespass." The opinion at length of the Judge is promised in the next Gazette. This is indeed an important decision; not because there could be any doubt as to the constitutionality of the law itself, but as it tends to show the value of the Supreme Court in checking wrong, and asserting right. *N. Y. American.*

The State Penitentiary of Virginia, situated in Richmond, has been entirely destroyed by fire. The tenants (convicts) were 244 in number, all of whom were rescued from the flames, and afterwards mustered, without the escape of a single person. The building cost the state $200,000.

An attempt was made on the night of the 10th inst. by the prisoners confined in the New-Jersey State Prison, to escape. About 40 succeeded in getting into the yard, and by means of a rope ladder, three of them had escaped over the wall before a discovery was made. One was retaken; but the other two, Joseph Robertson and Peter Stuyvesant, have not been heard of as yet.

We learn (says a New York paper) that the Board of Supervisors for this city and county, consisting of the members of the Common Council, have, by a formal vote, and after taking legal advice, determinded, that the law of this state, taxing bank and other incorporated companies, could not reach the Branch Bank of the United States, in this city.

Spanish Claims.—The Commissioners of Claims under the late treaty with Spain, adjourned on Wednesday week, to meet again on the 12th of Nov. next, when, it is said, they will probably be able to complete the adjustment of the claims upon which they were appointed to decide.

On Monday last a case of yellow fever was reported to the Board of Health of the city of New-York.—The young man who was the subject of it died the same morning.

Melancholy Intelligence.—We have learned more particulars, says the Nantucket Inquirer, respecting the melancholy loss of captain Seth Myrick and the boat's crew belonging to the John Adams. It appears that the boats put off after the whales, and each fastened to one; that which captain Myrick was fast to carried his boat to windward, so that the boats soon lost sight of him. They immediately returned to the ship and made all sail they could to the place where they were last seen, and continued on that ground in company with the Florida three days, without success, and then gave up the search as fruitless. We think there can be no doubt, from the circumstances, that the boat was either destroyed or carried down by a whale. The John Adams has been peculiarly unfortunate, having lost her captain (Bunker) in the early part of her voyage, and now Capt. Myrick, who went our first officer. The ship is now under the command of the second mate, and we understand is navigated by the third. We have not been able to learn the names of those persons who were in the boat, but as the ship is momently expected, we shall soon be able to give them, together with a more full account of the disaster.

The Sea Serpent was seen a few days since by three Messrs. Westons, of Duxbury, who were in a boat off our Gurnet. Their attention was first arrested by the noise of the animal in passing through the water between them and the land, and at the distance of about 25 or 30 rods. The head was erect about 4 feet, and the length appeared to them about 100 feet, sometimes contracting and then extending his body—the bunches similar in description to what has so often been given. Those who have always known the men who make this report, receive the evidence as complete for their conviction. This strange animal we believe was first seen near the head of our beach, in Warren's Cove, in June 1815, by Capt. Elkanah Finney, and all subsequent accounts are coincident with his description at that time, and before a word had been written or printed. *Plymouth Memorial.*

Champlain canal navigation.—The following estimate contains the amount of arrivals at Waterford on the Champlain Canal since the first of June—19339 bushels wheat, 5143 do rye, 955 do corn, 554 barrels corn meal, 120 do rye flour, 20 pork, 11 kegs butter, 16 casks cheese, 33 tierces beans, 180 do peas, 40 do. salt, 26 barrels pot ashes, 70 hhds whiskey, 47 do cekins from Montreal, 70 hhds furs from do, 149 tons cement, 156 kegs nails, 59 tons iron, 15 tons marble, 236,231 cubic feet of square timber, 10,730,091 feet boards and plank, 590,000 shingles, 310 cords wood 46,000 staves. During the same period about 500 tons merchandise were shipped at this place. The navigation on that part of the Champlain canal, on the summit level, between forts Edward aud Ann, will be suspended ten days, from the 15th to the 25th inst. for the purpose of making necessary repairs.

Interesting items.—The following facts are exhibited in a late Connecticut Journal:—The receipts of the American Bible Society, in the past year amounted to $36,136, while the receipts of the British and Foreign Bible Society in the same time and from similar sources, amounted to 430,910, more than ten times the sum received by the American Bible society. In 1819, England supported 303 Missionaries amongst the heathen, whilst the United States at the same period supported only 37. The expenses of our national government, divided amongst our whole population would average per annum only two dollars a head;—whilst in England, on an average each man, woman and child is taxed $30 for the support of the British government!—The English pay more every year to maintain their paupers, than we pay for all the expense of our national and state governments.

Coffee.—There are now growing, says a Norridgewock, (Me.) paper of August 14, in full bloom, in gardens in this town, a number of coffee plants. The seeds from which these plants sprung, were raised in this place, the last season, from a seed which was accidentally found among some raisins. Seventy kernels were produced from one seed last year perfectly ripe; and we should judge, that on a plant in the garden of Mr Manly, there will be considerably over a hundred. The coffee ripens and comes to maturity in about the same time Indian corn does. If one plant will come to maturity, and yield in this manner, why will not any quantity?

North-American lemons.—A lemon raised by Mr Adam Price, at Burlington, N. J. measuring 12 inches in circumference, and weighing 14 oz. has been shown in New-York. The tree from which it was gathered, had on it, at one time this season, above 150 lemons, many of which were nearly as large as the above.

A gentleman in Essex, has saved, the present season, from a single root of Ruta Baga, or Swedish Turnip, 127,000 seeds.

Henry Unwin Addington, Esq. is received and recognized by this government, as the Charge d'Affairs of Great Britain in the absence of the Minister. *Nat. Intell.*

Mr Canning, the late British Minister, who certainly took more pains to make himself personally acquainted with the institutions, public and private, of our country, than any of his predecessors, is said to have left with Mr Colden, previous to his departure, a donation of $100, to be divided equally between the Mercantile and Apprentices Library. *N. Y. Am.*

The number of strangers now at Saratoga Springs is from *one thousand to twelve hundred.*

Mr Gallatin, who has lately returned from France, has left Washington, and is now at his residence in Pennsylvania.

Public sale of lands.—The president has issued a proclamation for a public sale of lands at New-Orleans on the first Monday of February next. These lands are situated southeast from the city of New Orleans, and lie on the Delta from three to ten and twelve feet above high-water mark. There are above 1500 lots, containing for the most part 160 acres each, and having generally a front of four acres on the water with a depth of forty acres. They are well adapted for sugar plantations.

A public sale is also to be held at Franklin, in the state of Missouri, on the first Monday in December next, for the disposal of those lands in Howard county, which were relinquished to the United States under the provision of the "act for the relief of the purchasers of public lands prior to the 1st day of July, 1820."

A series of communications is now publishing in the Worcester Spy, in favour of the removal of Leicester Academy, to Worcester.

Cadiz.—A nautical friend has furnished us with a chart and map of Cadiz, the Isle of Leon, and country adjacent. From Rota to Cadiz the distance is 14 miles. From Matagada (where the French are) to the Land Wall of Cadiz, the distance is 5216 yards, about three miles. From Point Allas, on the island, to Matagada, is only 1700 yards. St Mary's is about 7 miles from the city. From the castle of Catalina, on the Maine, to Fort St Phillip, in Cadiz, is a little over three miles. *Centinel.*

FOREIGN NEWS.

FROM ASIA.

Turks and Greeks.—Smyrna papers to the 6th June have been received here by the Niger, from that port.

They confirm the accounts before received, that the Greeks had succeeded in establishing a general government for the whole nation. The first meeting of their National Congress, under the new constitution, closed on the 30th April last. The old provincial governments, namely, that of Peloponnesus, of eastern Greece, of the Areopagus, as well as that of Genisia, had been formally annulled, and one general democratic government established. It is composed of two branches—the *legislative*, and the *executive* powers. George Konturioti (brother of the celebrated Lazaro K. of Hydra) is president of the legislative; and Petro Mauromicholos (heretofore Prince of Maina, and known by the name of Pietro-Bey) is Chief of the executive power. The Bishop of Vrastena is Vice President, and Theodorus Negris, Chancellor. The organic law of Epidaurus is the fundamental code of the commonwealth. The offices of generalissimo of the army and navy are abolished; and the power is vested in the government, to be deputed as occasion may require. The statutes of the Greek Emperors are to form the basis of the criminal code. The thanks of Congress had been voted to the armies, through whose volor, in the course of 16 months, above 60,000 of their enemies had been destroyed. The government had addressed proclamations to the European powers, returning thanks for the assistance they have afforded to the cause of Greece, when it appeared nearly isolated; and imploring their further efforts to enable them to maintain their independence, and their holy faith; and to regain that knowledge which will enable them to follow the examples of the enlightened nations of Europe. The three deputies which the Grecian States sent to the Congress of Verona, had returned, without accomplishing the objects of their mission.

The Turkish fleet, of 47 sail, mostly frigates, commanded by the Captain Pacha, had left the Dardanelles, and had arrived at Scio, Chisme, and other islands, to take on board a large body of troops, of which 10,000 were collected at Chisme. The Turkish accounts added, that the High Admiral had been ordered to commence the immediate attack on the Grecian islands; and to prosecute the war with the utmost vigour. The same orders had been issued to the pachas in Thessaly, Lividia, &c. and accounts from Larissa, to the 2d May, stated, that the pacha of Scutoria had embodied 30,000 men, in that quarter, and that columns were traversing Romelia, &c.

The Greeks, in the mean time, were represented as making most efficient preparations to receive and assail their enemy; and it was added, had raised the siege of Patras to concentrate their forces to defend the Morea. The Congress had purchased 70 sail of vessels, and had armed 40 of them; and all the shipping of Hydra, and the other islands, were armed and manned by volunteers, and thirty fire ships prepared to give the Ottomans a warm reception. All the fortifications of the islands had been put in the most formidable state of defence. The Greek islanders, as well as those of the Morea, were well acquainted with the dangers which menaced them; but they nevertheless appeared full of energy and confidence.

It is said sir Hudson Lowe is appointed governor of Demarara.

The situation of Ireland is represented as foreboding an approaching rebellion.

ORDINATIONS.

In Northfield, N. H. Rev. Liba Conant, over the Congregational church and society in that place.

In Greenwich, N. H. Rev. Francis Danforth, as pastor of the Congregational church and society.

MARRIED,

In Portland, Mr William Willsey, to Miss Nancy Wiswell—Mr Frederick Waterhouse, to Mrs Sarah J. Mange.

In Bangor, Mr Preston Jones, to Mrs Mary Jane Haskell.

In Providence, Mr Gideon Swett, jr to Mrs Roba Wood.

In this city, Mr Clark Evans, of Athens, Vt. to Miss Eunice Tuttle, of Chelsea, Mass.—Mr Oliver H. Floyd, to Mrs Rebecca Cutler.

DIED,

In this city, Charles Frederick, son of Mr Jonathan Cushing, aged 8—Mr Francis Tufts, aged 67—Mr James Blake, aged 53.

In Salem, Capt Benjamin Shillaber, aged 65—Mr Freeman Hunt, aged 44.

In Hingham, Mrs Susan M. Caldwell, aged 24, wife of Lt. Charles H. Caldwell, of the U. S. navy, and daughter of Samuel Blagge, Esq. of this city.

In Cambridge-port, Mrs Lois, wife of Mr Jonathan Hagar, aged 37—Mr Samuel Scammell of the firm of Bardwell & Scammell, aged 23.

In Hingham, Capt. Cushing Fearing, of the firm of Fearing & Emerson of this city, aged 33.

In Northampton, Mrs Mary, wife of Mr Phineas Parsons, aged 70.

In Easton, on the 10th inst. Mrs Williams, widow of the late Rev. Simeon Williams, of Weymouth

IN the press and will be published at this office next week, and for sale at the bookstores in this city, and at Cambridge,

"Christ's Warning to the Churches, to beware of false prophets, who come as wolves in sheep's clothing; and the marks by which they are known; illustrated in two discourses. By Joseph Lathrop D. D. late pastor of the First Church in West Springfield; *with a memoir of the Author.* Twelfth edition."

These sermons, it will be observed, have passed to the twelfth edition,—an evidence of their worth sufficient to recommend them to the public attention, provided any other recommendation were wanted than the distinguished name of the author. But the book has another recommendation in the interesting memoir it contains of the author of the sermons. August 22

NOTICE.

THE annual meeting of the Society for the Promotion of Theological Education in Cambridge University, will be holden in Boston, at the the Library of the Medical College, Mason-street, on TUESDAY next, Aug. 27th, at 12 o'clock.

Religious services will be attended on the evening of the next Lord's-day, in the church in Federal-street; where the annual discourse will be delivered by the Rev. A. Abbot, D.D. of Beverly, and a collection taken in aid of the objects of the Society. The services will commence at half-past seven.

August 22. F. PARKMAN, *Secretary.*

TWELFTH CONGREGATIONAL CHURCH.

THE Proprietors of the Twelfth Congregational Church, in this city, are hereby notified that the first assessment, twenty-five dollars on each share, was due on the 18th current, and is payable at the Boston Bank.

Aug. 22. LEWIS TAPPAN, *Treasurer.*

POETRY.

GETHSEMANE.

The night was still; no sound was heard,
Save Cedron's waters' gentle flow;
And the pale evening star appear'd,
Spectatress of the Saviour's wo.
Gethsemane that hour beheld
A scene that mocks the tales of eld.

Their shadowy arms the cedars spread,
As if, in sympathy profound,
They screen'd the Lord's anointed head—
But where are his disciples found!
Alas! that they alone should sleep,
When things inanimate could weep!

See, from the bright pavilions, prest
Angels, their solace to afford,
Peopling the shades of loneliness,
To succor their forsaken Lord;
Self-exiled from those smiles of love
Which animate the hosts above!

* * * * *

But his were woes ineffable!—
'Tis ours to wonder and adore;
And, glowing with devotion, feel
Redeeming love's o'erwhelming power.
Thus shall our pilgrimage of wo
Bright interludes of rapture know!

[From a small volume of poems lately published in New-York, by the "Boston Bard," we select the following. They are from stanzas which the bard addressed to his mother, now his only surviving parent.]

Oh! Thou, upon whose bosom dear
My infant head reposed;
Oh thou, whose lips, with kiss sincere,
My weary eye-lids closed:
Though many risen suns have set
Since last I met thy view,
Oh, never can my heart forget
What to thy love is due.

Think not, my mother, I can cease
To love my home and thee;
Think not my hours are hours of peace,
Like those of infancy;
Alas! Those cloudless days are gone,
Those halcyon hours are fled;
And on the world's cold heart alone
I pillow now my head.

MISCELLANY.

CAPTAIN KIDD.

A late Albany paper relates the following facts of this celebrated freebooter, who was once the terror of the ocean; and who will probably be handed down to a hundred succeeding generations through the old ballad of "As I sail'd, as I sail'd."—*Salem Gazette.*

Captain Kidd, so memorable in history, was a pirate during the reign of king William, and has also found his way into our colonial records.—According to Smollet, the colonies of North America had grown rich by piracy during the war with Spain. Kidd had offered to suppress these freebooters, provided government would furnish him with a ship of 30 guns; and the Admiralty being either unwilling or unable to afford him the proposed aid, a private subscription was set on foot by the lord chancellor, the duke of Shrewsbury, the earls of Romney, Oxford, and Bellamont, sir Edward Harrison, and Col. Livingston of New York. The king had promised to contribute one half of the expense, reserving to himself one tenth of the profits; but he never advanced the money. Kidd, thus equipped, set sail from Plymouth, and soon after turned pirate himself. He divided the booty which he had taken in the East Indies with his crew, burned his own ship, and sailed in a prize which he had captured to the West Indies.—There he purchased a sloop, in which he steered for North America. Arriving on the coast of New York, he sent one Emmett to make his peace with Bellamont, the governor of the province, who inveigled him into a negotiation, and caused him to be arrested. Eventually he was taken to England, and there tried for piracy and murder, in 1701, and executed.

During his piratical career he visited Coeymans and Albany, and had a secret place of retirement on or near a hill about two miles south of Albany, (and which still bears his name, viz. *Kiddenhooghten*, or, as it is improperly called, *Kittenhooghten.*) That hill, according to tradition, he adopted as a place of rendezvous for those infernal spirits, to whose care he entrusted the enormous sums of money, which he buried in the earth; and there it is said also he made a *cave*, which is hidden from human observation, in which he buried 50 boxes of gold, and laid upon them 13 human bodies, of those whom he had murdered, in order to serve as a talisman against the prying curiosity of such as were in search of hidden treasure.

Mrs Goeway, the wife of Gerrit Goeway, a grave and elderly matron, affirms that her mother who lived to a very advanced age, has frequently stated to her while a mere girl, that Kidd remained at Coeymans during part of two seasons, secreted in a barn belonging to one of the name of Coeymans; and afterwards in a mill, called Livingston's mill. Whether these stories can be relied on for their accuracy, I will not undertake to say; but this much can be said with truth, that it appears from the records, that on the 24th of March 1691, captain Kidd complained to the governor and council of New York, that one of his men had been pressed from the vessel by captain Hicks, and the governor and council ordered, "upon the consideration of the good service performed by captain Kidd, not only to their majesty's forces, but to others, their majesty's good subjects," that the man be restored to him. On the 17th of August 1691, he brought a prize into the port of New York, and the governor and council resolved, that "paying the king's tenths, and the governor's fifteenths," no other duty to be paid for the prize.

A Hydrostatic press has recently been erected in Gardiner, (Maine,) for the purpose of pressing hay for market. It was constructed by Mr Kendall; and the forcing pump, which is of bell metal, was cast by Mr Wing, both of Gardiner. Mr K. had no other information respecting the construction, but what was obtained from Rees' Cyclopedia. But his ingenuity has enabled him not only to construct so nice a machine, but to improve and greatly to simplify it. The operation and advantages of the press are thus described in the Hallowell Gazette.

Boston D. Adv.

"The size of the press when the hay is first put into it is 27 inches wide, by 42 inches, and 14 feet high. In this, the hay is first trodden down by foot, as close as possible; the follower is then forced down 3 feet 3 inches by a powerful lever, moved by a double pully, and is firmly secured; the piston is then raised by the forcing pump 7 feet 2 inches, which reduces the capacity of the box containing the hay to about 20 cubic feet. The hay is then bound with iron bands, made of nail rods; and is driven out of the press by a perpetual lever, working with a coggle joint, and moved by the water wheel. Wooden hoops of the best quality were tried at first for binding the hay, instead of nail rods; but they instantly broke. Only a few bundles have yet been pressed. They have weighed from 613 to 854 lbs. according to the kind of hay that was used. An attempt was made to repress one bundle in order to get it more compact, but as soon as the piston was lowered, it burst the iron bands, and proved that it was pressed sufficiently for practical purposes. If pressed more, it would require much stronger bands; the expense of which would more than counterbalance the advantage gained by the greater compactness of the hay. When the bundles are taken out of the press, they gradually expand and stretch the bands, so that the next day, they will measure from 23 to 26 cubic feet, according to the dryness and elasticity of the hay. From several experiments it is found, that the white pine timber of this country, partly seasoned, weighs about 28 1-2 lbs to the cubic foot. The heaviest bundle of hay when in the press weighed 42 1-2 lbs to the cubic foot, or 50 per cent heavier than pine timber; and when expanded, 34 lbs to the cubic foot or 25 per cent heavier than the pine timber. The safety valve has yet been loaded, so as only to give a purchase of 225 tons, which is not two thirds of the power of the press. It is therefore apparent how much closer hay might be pressed, if it would pay the additional expense.

The expense of the press, including the barn in which it is placed, has exceeded $3000.—The iron, of which great quantities were necessary to enable the press to resist the enormous pressure, forms the principal item in the expense.

In a country, so peculiarly favorable to the raising of grass, hay must become a great article of export, when it can be compressed, so as completely to load a vessel without the necessity of using ballast; and when it is not liable to injury from exposure to the weather. Some persons have supposed, that the exportation of hay would injure the country, by depriving it of the manure, which would have been made, had the hay been consumed at home; but the farmer is as likely to injure his farm by raising and selling grain as hay; and when he finds a good and certain market for an article, so easily raised as hay, he will be induced to use plaster and other artificial manures, by which he may certainly double his crop; and while therefore he sells a portion of his crop, he will still retain more to be consumed on his farm, than he would have had but for the stimulus given to his exertion by the foreign demand.

APPRENTICES LIBRARY.

The following excellent remarks are from the editor of the Portsmouth Journal, and were called forth by the recent establishment in that place of one of those highly useful institutions, an Apprentices Library. We recommend them to the attentive perusal of our young mechanic brethren in this city, who we believe were the first to enjoy the advantages of a similar institution. *Patriot.*

We wish we could impress upon the minds of Apprentices some adequate sense of the value of this institution to them. It places at once within their reach the means of advancement in station and wealth. in our extensive country, and under our liberal institutions, every man is, in a great measure, the artificer of his own fortune. There is no employment which he may not pursue, and no offices or station to which he may not aspire. But the first step towards distinction in life for any man, is a determination to excel in the employment which he has chosen. That is the standard by which he is tried; and that should, of course, be the first object of his ambition. But there is no mechanical process which may not be improved by an acquaintance with the principles of natural science; and this Library will enable the young men to make themselves skilful mechanicians and chymists, and thus to lay the foundation of future distinction and wealth. It will do more;—by giving them a more accurate knowledge of the history and institutions of their country and of the general history of mankind, it will prepare them to sustain with dignity the station to which their industry may advance them. Let our young Apprentices devote their evenings to reading, and deposit their earnings, however small, in the Savings Bank, and in twenty years they will find themselves in the front ranks of society.

CALCUTTA.

[The following description of Calcutta, is from a work lately published in England, entitled, "*Fifteen Years' Residence in India,*" from the Journal of a British officer.

"Artificial descents to rivers, wharves, quays and landing places, are called Ghauts in India. Many of these, on the banks of the sacred Hindoo streams, have magnificent flights of stone steps, leading from pagodas, whose structure, antiquity, and grandeur, surprise every beholder. They are distinguished by the appellatives of gods and goddesses, as "Khallighaut," or "Champaul Ghuat," the latter of which is an insignificant one, but it is the place where Europeans generally land, on arriving at Calcutta, and embark on leaving it for their native soil. Thence along the left bank of the Hoogly, there is a fine promenade to Fort William, whose spreading trees, planted on each side, lend a refreshing shade, through which cool breezes from the broad bosom of the river wing their course over the esplanade, to meet the attraction of the heated asmosphere of the city. From this point of view Calcutta appears to great advantage, for the panorama embraces the river Hoogly and shipping, the buildings and docks on the right bank, the magnificent structures of the Government House, Town Hall, Supreme Court, Fort William, Kidderpore School, the Theatre, and the fine range of palaces along the Chouringhee side of the esplanade, together with the row at the right angles, extending to the river, through which the monuments, mosques, pagodas, and churches of the city have a beautiful effect.

The city of Calcutta now extends from Kidderpore to Cossipore, a distance of about six miles along the banks of the Hoogly; and if the reader trace in imagination a half moon from that base line, about two miles in breadth, he will have a pretty accurate idea of its surface. About one hundred and ten years ago, nothing was to be seen in the space where a magnificent city and fortress now stand, but a few Indian huts, called the village of Govindpore. The prospect around is a vast plain, unbounded by a single hill, whose soil is very fertile. No stones are to be found near the city, therefore the houses are composed of brick, and the marble and freestone of the public buildings were brought from a distance. Chouringhee, Park-street, Durramtollah; the Juan Bazar and Esplanade, now form the European part of the town. On passing along these fine streets, the mixture of native huts with houses of the most noble appearance, like Grecian temples, spoils the effect, though when at a distance, the detached state of the houses, giving them the character of palaces, insulated in a great space, is an advantage, and strikes the beholder with greater admiration. It would not be easy to describe the line of building that surround two sides of the Esplanade of Fort William, situated about a mile from the city; to which there is a fine broad road called the Course, watered every day, that it may be in an agreeable state for the society to exercise in their carriages, buggies, tandems and palankeens, as soon as the declining sun permits such recreation. To portray the edifices of interest would be dry and tedious. Besides those before mentioned, the churches and chapels, and the college and museum deserve notice, with the numerous beautiful garden houses that ornament that part of the suburbs below Kidderpore, called Garden Reach, to the extent of more than five miles.

In this country unless the reader reflect how grateful it is in hot climates to have large and airy rooms, remote from the glare or intrusion of the sun, and also how easy it is with plenty of funds to raise large structures, he will be unable to conceive the magnificence and extent of these dwellings, on some of which vast sums have been expended. Nothing can therefore be imagined finer than the approach to Calcutta. These houses rise upon the sight, like so many scenes of enchantment, one after the other; the vessel or boat glides on, and sometimes touches the constantly verdant bank of the river, till Fort William, the numerous ships lying off Calcutta, and the seemingly intermediate extent of the city, beautified with groves of evergreens, complete a climax that to be properly felt must be seen.

As to the native part of Calcutta, it is like most other Indian towns, composed of narrow crooked streets, and houses, some of brick and others of reeds, bamboos, wood, and mud, covered with tiles, or thatched with the leaves of the cocoa nut tree: but the palaces or dwelling of many of the native rajahs and great men of large fortune are an exception. Some of the streets too, such as Rada Bazar, and the Cassipore road, are tolerable; and the new and old China Bazars present a fine display of Asiatic and European splendor.

The variety of costume and contrast of appearance to be seen in the streets, are worthy of notice. Many a Bond-street dandy struts with inconceivable self-satisfaction; & many a youthfulBritish, Portuguese, & French, half cast, with tawny face, and neck stiffened almost to suffocation, jumps from the sublime to the ridiculous in attempts at imitation. A stranger's eye would next perhaps rest upon a Capuchin friar, with the beard and costume of the 14th century; and soon remove to a British missionary, who, in deepest black, and countenance of longest sorrow, musing on the state of man, marches against a grave Turk, who jostles a Persian, who discomposes a Seik, who insults an Arabian, who electrifies a Chinese, who contaminates a Hindoo, who upsets a dancing master, and terrifies an Armenian. He would see the military staff, bucks waving feathers and gorgeous aguelettes, shading their fair countrywomen with silken *chattahs* from the glare of the sun, while handing them from some grand long room or attractive bazar to their carriage, chariot, phaeton, barouche, sociable or palankeen; and he would try to have a peep into the covered *hacknies* or native carriages of the opulent Hindoos, drawn by bullocks richly caparisoned with silk, and jingling bells of silver, in which their wives are concealed from the eye of man when they visit their female friends.

THE CAMELEON.

An extract of a letter from Madagascar, a large island in the Indian ocean, published in the Essex Register, among other interesting notices, contains the following of the Cameleon, an animal not less distinguished for the peculiar construction of its eyes, than by its proverbial facility in changing its color. *R. I. Am.*

Among the curiosities which I saw at Fort Dauphin was the Cameleon. I had a number of them which I kept alive for some time. They are shaped like a lizard, except that the back is not flat. I have seen them from 2 to 13 or 14 inches long. The prevailing colour of the cameleon is green, or a yellowish green. When excluded from the light for a short time, they appear of a dark chocolate colour. They certainly have the property of assuming in some degree the colour of what they are placed on; but, for instance, though I placed them on white paper, I never saw them turn white. The most remarkable thing in this animal is the construction of its eyes, which are placed in little movable globes in the head, which globes turn every way, and project a little, so that the creature, with one eye turned forward, and the other backward, can see every thing around it, without turning the head, which it is incapable of doing, except in a very small degree.

THE MISSOURI.

Considered from its rise to its confluence with the ocean, and with regard to the quantity of water which it discharges, the Missouri is the noblest and most considerable stream on earth. Some of its tributaries equal the largest rivers of the old world; and its course is so rapid that there would be a very great deception in judging its quantity of water by its width and appearance. It encounters obstacles with roaring and agitation; and sometimes piles up log-heaps of prodigious size. It ought to have given name to the Mississippi, below their junction, because in muddy appearance of water, rapidity of current, fluctuation of channel, and formation of alluvial earth, it gives that river its character. Its course, above the mouth of the Missouri, is sluggish, its water transparent, and all its properties common with other rivers. The Missouri reaches the ocean by five separate channels, either of which is sufficient to admit ships of the largest size. Although we are 1400 miles from its mouth, the water formed at its source, by the solution of snow, does not reach us until about the 1st of July. It witnesses almost every variety of climate; and while one extremity is bound in fetters of ice, and sees, in every surrounding object, the desolation of winter—the other looks forth upon smiling verdure, and wantons amid all the beauties of spring.

It must have been very satisfactory to the authors and booksellers of the fifteenth century to find such demand for books as is shown in the following instances of school divinity:—Panzer describes no less than one hundred and seventy editions of various parts of the works of St Augustine before the year 1500! There are more than twenty editions of the works of St Basil before 1500! Of Lanctantius, another of the fathers of the church, and generally distinguished by the appellation of the christian Cicero, there are six editions; but, of all others favoured by the popular partiality of the day, was St Thomas Aquinas, whose united works filled no less than seventeen volumes folio; and Panzer describes no fewer than two hundred and forty editions of his performances in whole or in part. But it is, perhaps, still more to the taste of those times, that very nearly three hundred editions of the works of Cicero were published before the year 1500, all of which Panzer describes. (*See Beloe's Anecdotes*, vol. iv.) Of the various works of Aristotle, one hundred and fifty-nine editions before the year 1500; of Dionysius Cato's distichs, forty-two editions before 1512.

THE QUAKERS AT LYONS.

When Collet de Herbois, that dreadful monster of cruelty reigned the tyrant of Lyons, he insisted on some inhabitants of that devoted city, who professed the Quaker principles, that they should go out against the Rebels, as he called those of the contrary party to him. This they refused, saying, that if they were obliged to do it, they would follow the soldiers without arms. In this condition they were taken to the Great Place of Lyons, where they were asked if they would fire upon some poor wretches who were offered for immediate fusileering. This they positively refused, and said they had much rather be amongst the persons that were about to be shot, than to be at all concerned in shooting them. The commanding officer exclaimed, "This is indeed too much!" and was so struck with the integrity and intrepidity of their behaviour that he ordered them immediately to be taken home, and to remain unmolested for the future.

A free press is the parent of much good in a state. But even a licentious press is a far less evil than a press that is enslaved, because both sides may be heard in the former case, but not in the latter. A licentious press *may* be an evil, an enslaved press *must* be so; for an enslaved press may cause error to be more current than wisdom, and wrong more powerful than right; a licentious press cannot effect these things, for if it give the poison, it gives also the antidote, which an enslaved press withholds. An enslaved press is doubly fatal; it not only takes away the true light, for in that case we stand still, but it sets up a false one that decoys us to our destruction.—*Lacon.*

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